Chapter 46
Islamic and Talmudic system

By using some of the concepts laid out in this book, one can gain a clearer understanding of how to provide guidance for aspects of eschatology that have become a source of confusion for many who follow the religion. By understanding how a transition phase takes place at the moment a sign is fulfilled, one can understand how those who would not have been believers before the sign appeared can be left out of a subsequent resurrection/elevation of believers who were successful in keeping their faith. This concept can be applied to Islamic eschatology in way that clarifies how all the signs related to the last hour can take place and how after each sign, Iman would be rejected from those who did not believe before the fact. By applying this to each sign, a system can be created that allows Islam to distinguish believers from unbelievers. This provides an outlook that would keep Islam sovereign, but also flexible enough to establish credibility regarding fulfillment of Christian eschatology related to 666. With an original outlook that highlights the beast of the earth as a good thing, specifically in terms of how its appearance fullfills prophecy and automatically distinguishes believers from unbelievers thus providing Islam with a system regarding the remaining signs in its eschatology, Islam can bring a sense of direction to followers of the prophet Muhammad who have been perplexed by the passages regarding the Islamic eschaton. When a sign would appear, an orthodox consensus can be taken that would confirm the sign as having took place. After this, believers can be confirmed to have been believers before the sign took place via a ceremony that marks them in some way. Anyone who tries to convert to Islam after the sign took place, but were born before the sign took place would be eternally separated from Islam. Only those

born after the sign took place can give Iman. Here are the examples of how this would apply. In Islam, there are 10 signs regarding the last hour and after each sign takes place the process of rejecting iman from unbelievers would apply as follows :

1. *Appearance of Dajjal — the false Messiah or Anti-Christ* - after this takes place those unbelievers born before this happens cannot convert to Islam

2. *Appearance of the Mahdi* - after this takes place those unbelievers born before this happens cannot convert to Islam

3. *Descent of Isa, son of Mary* - after this takes place those unbelievers born before this happens cannot convert to Islam

4. *Gog and Magog - Yajuj and Majuj* - after this takes place those unbelievers born before this happens cannot convert to Islam

5. *Smoke* - after this takes place those unbelievers born before this happens cannot convert to Islam

6. *The beast of the earth or land (most likely the holy land)*- after this takes place those unbelievers born before this happens cannot convert to Islam

7. *The sun would rise from the west* - after this takes place those unbelievers born before this happens cannot convert to Islam(believers can simply await a geomagnetic reversal).

8. *Three sinkings of the earth one in the east one in the west and One in Arabia* - after these take place those unbelievers born before this happens cannot convert to Islam

9. *A fire would come out of Yemen and would drive people to their place of assembly (for judgment)* - after this takes place those unbelievers born before this happens cannot convert to Islam

10.*Destruction of the Kaaba* - after this takes place those unbelievers born before this happens cannot convert to Islam

Because there is a text in the Quran regarding Dabbat al ard, the beast

of the earth, Christian fulfillment arising from the beast of the earth would essentially be an invocation to this Quranic prophecy regarding Dabbat Al Ard and precipitate the eschatological system of marking believers at the time each subsequent sign takes places. With Mars as Dajjal, a confirmation of this would have to be followed by a rejection of unbelievers attempting to convert who were alive at the time the sign took place, but were born before the sign took place. At the moment, if Mars is accepted as Dajjal, then only those born after the sign is confirmed by the Imams to have taken place could be eligible to practice Iman. The drawback of this system is that it could give rise to more sectarianism within Islam amongst those who don't view the events as signs related to the last hour. Traditionalism would be most resistant to changes in the Islamic outlook. However, the reality is that all the signs taking place will require confirmation. Even for Christianity, those who fail to identify the lawless one are at risk of being left out, not to the state of those who didn't believe at all, but to a state of inferiority to those who did identify and confirm the sign.

Of course, this whole outlook and book has to be seen as a guide. The Imams can delineate on how this can be helpful in moving the religion forward. As we now see, the beast of the earth is the first major sign to take place because it provides Islam with a system of marking believers at the time the signs occur in order to verify their status.

In terms of Judaism, their task related to 666 is not only rooted in the responsibility involving a resolution to book of Ezekiel, which has major implications for all of monotheism, but also laying the foundation for Moshiach. In Judaism, there is a belief that their has to be two messiahs: Moshiach ben Yosef and Moshiach ben David. The first is to come from the house of Ephraim through the line of Joseph and is to be killed and the other is a descendant from the house of David and is to

solidify the messianic kingdom. Christians have applied the argument that the Jewish people have acquiesced by adopting a tradition of there needing to be 2 messiahs after Jesus has already made clear that there needed to be 2 times that the messiah would be here on earth. The first as a suffering servant that is killed, which was related to Jesus's mission and the second to establish a kingdom on earth. The difference between ben Yosef and Jesus is that the Jewish tradition expects ben Yosef to rebuild the temple and re-establish the temple sacrifices, which is something Jesus did not do. Ben Yosef is also expected to come from the line of Joseph from the tribe of Ephraim. Jesus was the son of Joseph but also from the line of David, the tribe of Judah. This is a clear distinction between the two. However the fact that the Jewish tradition has adopted the idea that 2 messiahs are to come leaves them open to accusation that they are actually following the model that Jesus left, which held that the messiah was to come twice or that the messianic epoch involved a messiah in 2 different time periods. Judaism has taught that the idea of 2 messiahs was a tradition that predated Jesus. Christians dispute this claim. Another difference between Jesus and his second coming from ben Yosef and ben David is that Christians expected the same person, while the Jewish tradition expects 2 different people. The only argument that Christians can apply to Judaism depends on whether or not a tradition of 2 messiahs or a messiah existing in 2 time periods came before or after Jesus. If it came after Jesus, then the Christain argument is supported. If it came before Jesus, the Jewish argument is supported. However, the belief in Moshaich ben Yosef is not a mandatory one for adherents to Judaism.

It was mentioned earlier that the Rebbe had an interest in Mars via a Jewish scientist named Velvl Greene. The Lubavitcher believe that their future Rebbe will be the future Moshiach. Prophecies regarding Moshiach seem to follow a 2 fold pattern. Along with the idea that the

Moshiach must come twice, the way he comes is also taught to be in 2 ways: on a donkey and in the clouds. With the Mars phenomenon and how it gives humans certain inclination, the idea that the Moshiach can come on a donkey and also in the clouds simultaneously becomes more feasible to understand. If a standard of Mars is applied to who can be Moshiach then someone who carries this standard riding in on a donkey and known to be influenced by Mars can be seen in a two fold manner that relates both to the human and the influence from the sky. This book established earlier that Mars in the first seal applies to a direct commander and if Moshiach is expected to have these qualities then a standard related to Mars can be applied. The Mars phenomenon allows both a physical and archetypal view of Moshiach. This physical and archetypal view settles confusion regarding the coming of Moshiach. The issue, however, that would still remain for Judaism is related to the astrological factor. The Torah has always been known to condemn divination, while speaking negatively about astrology in terms of its art. However, some of the rabbis in the Torah have supported the idea of human having certain inclinations as a result of the planets, but still having the free will to control their inclinations. Many in the Jewish tradition don't consider a belief in planetary influence on human events to be actual idol worship. In Philosophies of Judaism, Julius Guttmann explains that for Gersonides, astrology was: "founded on the metaphysical doctrine of the dependence of all earthly occurrences upon the heavenly world. The general connection imparted to the prophet by the active intellect is the general order of the astrological constellation. The constellation under which a man is born determines his nature and fate, and constellations as well determine the life span of nations....The active intellect knows the astrological order, from the most general form of the constellations to their last specification, which in turn contains all of the conditions of occurrence of a particular event. Thus, when a prophet deals with the destiny of a particular person or

human group, he receives from the active intellect a knowledge of the order of the constellations, and with sufficient precision to enable him to predict its fate in full detail..... This astrological determinism has only one limitation. The free will of man could shatter the course of action ordained for him by the stars; prophecy could therefore predict the future on the basis of astrological determination only insofar as the free will of man does not break through the determined course of things."

Gersonides was a tamudist who believed that the planets played a role in human affairs. Maimonides, a significant Jewish historian, approved of astrology only if can be explained in a scientific manner. Otherwise, according to him, astrology would have no place with Judaism. Chapter 24 in this book presents proof that Mars being within 30 degrees of lunar node precipitates escalated rocket from from Gaza. This falls in alignment with how Maimonides would approve of astrology. Moreover, the idea that Moshiach has to be born under a certain sign can pave the way for a real fulfillment of his coming that assures believers of the possibility of it as it is described in scripture.

The qualties that would apply to Moshiach regarding his scholarship of the Torah can be sought through the placement of the lunar node. Since the lunar node indicates a care and concern, it too can be symbolized as Moshiach coming in the clouds. The Rabbis, of course, can delineate regarding Mars and the lunar node and how it should apply.

---

https://blog.salamplanet.com/signs-of-the-day-of-judgement-in-islam/ - 10 major signs

Philosophies of Judaism Paperback January 13, 1973 by Julius Guttman